

No King-Killers.

A
SERMON

Preach'd in

Swallow-street, St. JAMES'S,

ON

JANUARY 30. 1714.

By JAMES ANDERSON, M. A.

L O N D O N :

Printed for M. Lowrance, at the Angel
in the Partry. 1714. Pr. 5 s.

No King-Killers.

SERMON

Preached in

St. James's Church, London.

ON

THE
ANNIVERSARY OF THE
BIRTH OF HIS MAJESTY KING GEORGE THE THIRD.

BY JAMES ANDERSON, M.A.

LONDON:

Printed by M. Lawrence, at the Angel
in St. James's Church, 1794.

To the Reverend
DANIEL WILLIAMS, D.D.

THE following Discourse was preached at the Desire of some of my Congregation; but I was not fully determin'd to publish it until I was inform'd by several Friends, and some of 'em Persons of Quality, that I had been misrepresented; which is the common Lot of all those call'd Presbyterians. And tho' I am vindicated by my ordinary Hearers, and some other Gentlemen that were present, who are judicious and knowing Persons, and very far from being Antimonarchical in Principle or Practice; yet meeting by accident with some of my Brethren in the Ministry, I read it to them, and they advis'd me to print it. It will now speak for it self, and no doubt will undergo a Variety of Censure, according to the different Tastes of those that peruse it. But I assure you, I studied to avoid giving Offence: And as I very seldom preach on Political Subjects, so I have watch'd against the usual Sallies of human Nature, which too often rebels against Principle. Therefore I hope, if there be any unguarded Expressions in it, they will not be imputed to my Design, but to the many grievous Provocations of Enemies, from the Pulpit and Press, for many Years past, and still persisted in, with the same Vehemence and Bitterness. You know the Argument cannot be exhausted in a single Discourse, and by so mean a Hand; but I wish and hope it may be pursued in good time, to better purpose, by a much more able Hand: Only I have attempted honestly to wipe off the Reproaches cast upon the Presbyterians on the 30th of January, to furnish them with some suitable Answers to the Cavils and Clamours of their unreasonable Adversaries,

versaries, and, if possible, to convince the Gain-sayers. It is publish'd also for the Use of those that have not leisure nor Opportunities to peruse large Books, with an Appendix, and several Quotations that tend to illustrate what was preached.

I have been helped in this Performance by several Historians, that are supposed to favour the other side most, especially the Earl of Clarendon. But my Work has been rendred very easy by two anonymous Authors, that have labour'd much in the same Argument, viz. the Author of an Historical Essay upon the Loyalty of Presbyterians in Great Britain and Ireland, from the Reformation, to the Year 1713. And the Author of a Sermon preach'd to a Congregation of Dissenters, on January 30. 1713. They have been at great Pains in collecting from Histories, &c. the Passages that relate to their Purposes; and I have sometimes us'd their Words, and thankfully own their Assistance.

And tho' you have not seen it in Manuscript, having been necessarily detain'd from waiting on you, yet I have presum'd to inscribe it to you; not only because you was always a profess'd and firm Friend to MONARCHY and PRESBYTERY, and ever asserted them to be highly consistent: but also from a grateful Sense of the special Hand you had in my Ordination, and of the Fatherly Advices I have often received from you, and hope you will accept of it as a Testimony thereof.

I am,

Reverend SIR,

Your most affectionate

and obliged humble Servant,

JAMES ANDERSON.

EZRA IV. 15.

That Search may be made in the Book of the Records of thy Fathers; so shalt thou find in the Book of the Records, and know that this City is a Rebellious City, and hurtful unto Kings and Provinces, and that they have moved Sedition within the same, of old time; for which Cause was this City destroy'd.

THE Samaritans came nearest to the Jews of all other Nations in religious Worship; for, say they, v. 2. *We seek your God as ye do, and we do sacrifice unto him since the Days of Ezzarhaddon King of Assur, who brought us up hither; yet they are justly call'd, v. 1. the Adversaries of Judah and Benjamin, and seem to have been the most malicious Enemies of the People of God: For when other Nations let the Jews alone, they endeavour'd to hinder the Rebuilding of the City and Temple of Jerusalem, by weakening the Hands of the People of Judah, troubling them in building, and hiring Counsellors against them, to frustrate their Purpose all the Days of Cyrus King of Persia. This they did without any Warrant from Cyrus, who, they well knew, would support his own Grant, and perform his Vow to the God of Israel. But after his Death, their Policy led them to draw up a Memorial against the Jews, and to address the Emperor Abasuerus,*

2 A SERMON preach'd

called also *Artaxerxes*; whereby they obtain'd his Order to stop the Building, which they did forthwith execute.

In this Memorial the *Samaritans* use several Arguments to prevail with the Emperor for granting their Prayer: Especially,

1. They represent themselves as the most loyal and faithful Subjects in all the Empire, and insinuate that their Charge against the *Jews* proceeded from a grateful Sense of his Majesty's Favour, and so thought it their Duty to consult the Interests of the Crown, upon which they had a necessary and constant Dependence.

You see 'tis no new thing to find the Enemies of God's People covering their wicked Designs, with a pretended Respect to the Government, and endeavouring to make all their Artifices appear as the Effects of the greatest Loyalty and Gratitude to the Crown. But let them pretend to as much Loyalty as they will, no Man will be angry, if they don't cover their other Designs with that Pretence, and exclude others from any Claim to it: as the *Samaritans* here, who,

2. Represent the *Jews* as a disloyal and dangerous Crew; and therefore unworthy of the royal Favour, and of national Privileges. They call *Jerusalem*, v. 12. *the Rebellious, and the bad City*. And in the Text,

1. They affirm, That *this City is a rebellious City, and hurtful to Kings and Provinces, and that they have moved Sedition within the same, of old time, for which Cause was this City destroy'd*.

2. They appeal for the Truth of their Allegations to the Archives and Records of *Babylon*. For, say they, v. 14. *Therefore have we sent and certify'd the King; v. 15. That search may be made in the Book of the Records of thy Fathers; so shalt thou find in the Book of the Records, and know, &c.* Now

On the 30th of January. 3

Now this Charge against the *Jews* could not respect their former State, before they were subject to the *Babylonians*: For no City could be more true and loyal to her Kings, than *Jerusalem* was to her's. Did not the *Jews* and *Benjamites* continue firm to the House of *David*, when the Ten Tribes revolted to *Jeroboam*? *Babylon* could not boast of greater Marks of Loyalty to her Kings, than *Jerusalem* to the Royal Family of *David*, nor indeed so much.

I confess the *Samaritans* being afraid, that those of the Ten Tribes, who returned with the *Jews*, might claim their old Inheritances, and being on other Grounds the inveterate Enemies of *Israel*, might attempt to misrepresent the *Jews*, as People of Antimonarchical Principles, and who had been a turbulent and rebellious Pack, ever since they were a People; that so they might obtain their Request the more easily.

But considering their Appeal to the Book of the Records of *Babylon*, which could not have any Relation to the *Jews*, till the Reign of *Nebuchadnezzar*. I shall,

- I. Examine this Charge against the *Jews*, from that time. And,
- II. I shall shew how unjustly the same Charge is given in against the *Presbyterians* in our time.
- III. Improve the whole.

The only Ground of this Accusation is, the Attempt first of *Jeboiakim*, and then of *Zedekiah*, Kings of *Judah*, to shake off the Yoke of *Nebuchadnezzar*: For the Records could not truly account for any other Rebellion against the Kings of *Babylon*, *Jerusalem* not being subject to the *Babylonians* before that time, and that City having been then destroy'd, could not afterwards rebel.

4 A SERMON preach'd

Indeed all the Conduct of those two unfortunate Princes cannot be justify'd : but if they had not done Evil in the Sight of the Lord, if they had made their Peace first with God, and reformed all Abuses, and listned to the Voice of the Lord's Prophets ; God would have made their Enemy, the King of *Babylon*, to be their Friend.

The *Jews* were under a Divine Government, God having at first given them a Constitution, and afterwards sent his Prophets among 'em, from time to time to admonish them of their Duty, to direct them how to manage their Constitution, and to inform them of any Alterations to be made in it. Now God was not wanting at that time to admonish the *Jews* by the Prophet *Jeremiah* : That great Man of God foretold all the Calamities that came to pass, and saw them with his Eyes ; he pleaded with *Zedekiah* in the Name of the Lord, that he would submit to the King of *Babylon*, against whom he had revolted and violated his Oath to him, upon which *Nebuchadnezzar* had placed him on the Throne of his Nephew *Jehoiakim*, who was carried into Captivity. The Prophet assur'd him from the Lord, that the *Babylonians* would certainly prevail, for that God had decreed it ; and yet the proud Spirit of *Zedekiah* prompted him to continue obstinate against all Submission to *Nebuchadnezzar*.

Therefore I conclude, that if *Zedekiah* had not been guilty of Perjury to the King of *Babylon*, and if he had not resisted the Word of the Lord, who made the King of *Babylon* his Sovereign, he could not be justly charged with Rebellion, nor *Jerusalem* accused as in the Text, For he and his People were separated from all the World, by special Privileges conferred on them by God himself in an extraordinary way : and these they might justly think themselves obliged to defend against, and recover

on the 30th of January. A 5

recover from all Enemies and Invaders. But however just a Cause it is to defend the Rights of the Crown, and the Privileges of the Kingdom, or to recover them from all Invasions and Inroads; yet even that Defence and Recovery must be according to Truth, else the Lord will not own it: for we must never depart from God to serve him or our selves; the Cause of God wants no Falshood, Trick or Wickedness to support it, and when a People begin to settle their Kingdom in outward Peace, they should first make their Peace with God, and so begin at the right End.

Now granting that both the Revolt of *Jehoiakim*, against the King of *Babylon*, was Rebellion; which made him, it seems, break his Heart: And that *Zedekiah* was also guilty of Perjury and Rebellion; for which, poor Prince, he suffer'd sadly: Yet sure it was not generous in the *Samaritans* to accuse the *Jewish Nation* of Rebellion and Sedition in the Text.

Because they should have consider'd that the *Jews*, most of 'em did not rightly understand their Duty of Submission to *Nebuchadnezzar* in *Zedekiah's* Time (tho' recommended by that great Prophet) and while they had a Prince of *David's* Royal Family on the Throne; and therefore were the more to be pitied. *Jerusalem* had been a most loyal City to its former Princes.

Nor were the *Samaritans* fair and just in their Accusation; because the *Jews*, during their Captivity, had approv'd themselves to be as loyal Subjects, and as well affected to the King, and his Government, as any in all his Provinces. They had behaved themselves so well in those foreign Lands, that their greatest Enemies could not charge them with the least Insurrection, Sedition, or Plot against the Government; save only that they were *Dissenters* from the Religion of the State, for which their Enemies were very industrious against them. Nay
the

6 A SERMON preach'd

the Conduct of the Captive Jews did justly recommend them to the distinguishing Favour of the Emperors of *Babylon*; (for there was no Sacramental Test in those Days, but one or two in favour of Idolatry, which we read of in the 3d and 6th Chapter of *Daniel*, and which were soon abrogated) and some of them were advanced to the highest Places and Stations at Court; such as *Ezra*, an eminent Scribe, or Man of the Law; *Nebemiah*, the King's Cup-bearer; *Shadrach*, *Mesech*, and *Abednego*, who were set over the Affairs of the Province of *Babylon*; *Zerubbabel*, who was one of the Princes of the Bed-Chamber; *Daniel*, set over the Presidents and Princes of the Empire; *Mordecai*, another prime Minister, and Favourite, and *Esther* advanced to be Queen. No doubt, these Promotions did excite the other Nations to be sharp-sighted, to spy out all the possible Grounds of impeaching that Nation, as we find, *Dan. 6. 4, 5. Then the Presidents and Princes sought to find Occasion against Daniel, concerning the Kingdom; but they could find none Occasion nor Fault, for as much as he was faithful; neither was there any Error or Fault found in him. Then said these Men, We shall not find any Occasion against this Daniel, except we find it against him concerning the Law of his God. The Jews in Captivity came to understand their Duty of conscientious Obedience to the Kings of Babylon; and remembered the Command of God, Jer. 29. 7. And seek the Peace of the City, whether I have caused you to be carried away Captives, and pray unto the Lord for it; for in the Peace thereof shall ye have Peace. God did also direct and enable them to obey that Command, and their Obedience was the Means of their Restoration.*

Therefore, tho' *Zedekiah* had been guilty of Rebellion, it was not just to charge the whole Nation with his Crime, and which he had suffer'd for severely enough. Nothing could be more unfair than to fasten
Rebellion

on the 30th of January. 7

Rebellion and Sedition as the indelible Brand of this City ; because of the unwarrantable Conduct of one or two of her Kings, and their Courtiers ; especially seeing the Kings of *Babylon* had then about 70 Years Experience of the *Jews* ; had intrusted their Royal Persons, and their most important Affairs with them, and had approv'd them as an honest and faithful People, whose Principles did not influence them to Rebellion and Sedition, but to all due Love and Loyalty to Magistrates, supream or subordinate.

And indeed it was very invidious in the *Samaritans*, to impute the Iniquity of the Fathers to the Children, in order to make the King and Government believe they were incorrigible Rebels, or that a Rebel and a *Jew*, was the same. But however ungenerous, unjust and invidious it was, you see they did it, and appeal'd to the Records of *Babylon* for the Truth of it.

As for those Records, we find in the Context, that the King commanded, and search was made, and it was found, that this City of old time, had made *Insurrection*, and that *Rebellion and Sedition* had been made therein. The King did not search the Records, but took it for granted upon the Testimony of his Secretaries or Scribes. But supposing there was a genuine Record in the Sense of the Accusers, importing as much ; yet 'tis well known the Kings of *Babylon* were usually lifted up with Pride and Arrogance, above all other Kings, and treated all the Nations of the Earth as Creatures of another Species, as if they had had an hereditary and indefeasible Right to subdue and overturn Thrones and Kingdoms, and carry Captive whom they pleased. Therefore no wonder if *Jerusalem* was by them recorded as a rebellious and bad City, for offering to resist the Usurpation and despotic Sway of the *Babylonians*, or attempting to defend their own ancient Rights and Privileges.

This

This insolent Disposition has prevail'd by turns in all other Nations that ever grasp'd at universal Monarchy; the *Greeks* and *Romans* had enough of it, and even *France* too, of late Years, was not without such as would openly declare, that as there is but one God, so there ought to be but one King, and that their Grand Monarch should be the Only and Universal King. Therefore, tho' there might be such a Record in the Archives, yet considering the haughty imperious Temper of the *Babylonians* at that time, it cannot be allowed as a proper Voucher for *Jerusalem's* being always a rebellious City, and ever hurtful unto Kings and Provinces.

II. I shall shew how unjustly the same Charge is given in against the Presbyterians in our Time.

Have they not been also traduced as the *Jews* of old, with the false and invidious Brand of Rebellion, of being hurtful unto Kings and Provinces, of being Movers of Sedition? Nay, further, of being the Murderers of Kings? Have not their Enemies charg'd them with all the Bloodshed and Devastation that happen'd in these Kingdoms from the Year 1641 to the Year 1660? and particularly with the Murder of King *Charles I.*?

If this was done only by Pamphleteers and Scriblers, it might be more patiently endured; but when those that worship the same God, and own the same Redeemer, and are, or ought to be engaged in the same Common Cause against *Rome*; when Ministers of the Gospel of Peace do frequently run into the same Error with the common Disturbers of the Kingdom's Peace, especially on the 30th of *January*, every Year since the Restoration of the Royal Family; when they, too many of 'em (I'm glad I cannot say all of 'em, of the Establish'd Church) rail at the Presbyterians from the Pulpit,

ple, and that too before Kings and Queens, Princes and Parliaments, Nobility and Gentry, Magistrates and Subjects of all sorts and degrees; nay, and publish such their Sermons to the World, in order to influence all Mankind. Ifay, when such false Accusations are made by Protestant Ministers in so publick and solemn a manner, surely the Presbyterians being able to plead *Not Guilty*, ought not to be silent; lest all Men believe them to be justly accus'd; and they should be allow'd to vindicate themselves. Therefore as I have formerly endeavoured to clear them from what they are unjustly charged with on this anniversary Day, I shall again offer at their Vindication.

They are usually accus'd,

1. Of Rebellion, in raising War upon King *Charles I.*

2. Of murdering that King at his own Gate.

3. Of Antimonarchical and Rebellious Principles, and consonant Practices since that Murther.

As for the first Charge, *viz.* of Rebellion, in raising War upon King *Charles I.* I think no Man acquainted with the History of those Times should presume to assert it. I am loth to rake in the Ashes of that unhappy Prince, by accounting for the Lawfulness of the Parliament's Defensive Arms. But the Matter in Debate makes it needful to inform you, that Historians, and especially the celebrated Earl of *Clarendon*, owns, there were as many and as heinous Provocations given the People of *Great Britain*, as I humbly think might justify their Arms. Such as, The Encroachments made on the Protestant Religion by the Court's protecting and encouraging of Papists.

10 A SERMON preach'd

Papists. The erecting of an High Commission Court and Star-Chamber. The renewing of the Declaration of Sports on *Sundays*. The King's Dispensing with the Laws. His infringing of the Liberties of Parliament; Threatning, Imprisoning and Fining the Members, for what was done in Parliament. His frequent screening of Evil Counsellors from the Force of Impeachments. His raising Taxes without the Advice or Consent of Parliament, which the Earl of *Clarendon* calls *unjust, scandalous, and ridiculous*. His pursuing, fining and imprisoning, of those that refused to pay such illegal Taxes. His trying of People by the Martial Law in Time of Peace. His imposing of strange and new Oaths on the Subject. His not calling of a Parliament for eleven Years running. His positive Refusal to comply with the Advice of the Parliament (when at length called) for the Security of the Religion, Liberties and Properties of the Kingdom. His entering the House of Commons in a Rage, and demanding five noted Members to be deliver'd into his Hands. His leaving the Parliament at last, and proclaiming them Rebels; erecting a Standard at *Nottingham*, and raising an Army against them. In short, a constant Series of Male-Administration in *England*, without any Hope of Amendment.

And besides, the Attempt he made of enlarging the Revenue of the Crown upon the Ruin of the Nobility and Gentry of *Scotland*; and his imposing a Liturgy, Canons, and Ceremonies on the Church of *Scotland*, without the Advice and Consent of Parliament.

Likewise, the open and avow'd Encouragement given to the Papists in *Ireland*, which at last they improved for that horrid Massacre of 200000 Protestants, scarcely to be parallel'd in History, and declar'd to the World they had the King's Authority for it.

on the 30th of January. 11

I say, these, and such as these are given by the Historians of those times, as the Causes of the Civil War; which in my humble Opinion, were just Causes of War: For all People then look'd on the King as ill advised, and obstinately resolved against all Advice; but from those Parasites about him, who were justly obnoxious to the Parliament's highest Displeasure. There was no other Means left but Arms to redress Grievances, and to preserve the Kingdoms from impending Ruin; all humble Addresses and Remonstrances to the King having proved vain and fruitless, and they proclaim'd Rebels for their Pains. Surely, if the most high-flown Adversaries of the Presbyterians have acknowledged the Justice of the late happy Revolution; if so able a Lawyer as Sir Simon Harcourt, (now the Lord Harcourt) in his Defence of Dr. Sacheverell's Sermon, in Presence of the late Queen, the Lords and Commons, in Westminster-hall, did so publickly own the Lawfulness of resisting the late King James, as an *Extraordinary Case*, a *Case of Necessity*; any Man may own the Justice of the Parliament's Arms as an extraordinary Case, a *Case of Necessity*, when the Protestant Religion was in great Danger of being either swallowed up by a Deluge of Popery, or new molded, to be made as like to Popery as possible; when the Privileges of Parliament were subverted, and the Liberties and Properties of the Subjects in danger of being quite taken away; when inevitable Ruin was justly fear'd to light on all that had been faithful to the King, and Kingdom, in offering wholesom Advice to the King for 15 Years together, and who was resolved at last to subdue them by the Sword.* But

* But the Author of a celebrated Pamphlet, entituled, *Faults on both Sides*, which was suppos'd to be writ by Direction of such

12 A SERMON preach'd

But who levied this War?
Was it not the King himself?
But who resisted the King?

as are accounted High-flyers with a witness, and were then at the Head of Affairs, gives a clear State of the Case, Pag. 4, 5. viz. ¹ It is neither in my Inclination nor Purpose, to vindicate any of those many ill things that were acted in the Prosecution of that Civil War; but since my Lord Clarendon himself fairly acknowledgeth, that that Prince was misled into many Mistakes in the Conduct of his Government, we may modestly say, that 'twas the proper Business of the Parliament to insist upon a Thorough Reformation of all that had been done amiss, and to obtain such Laws as might effectually secure the Liberties and Properties of the People from the like Invasions for the future. If the King at first adher'd to the Advice of those who dissuaded him from giving such Satisfaction to his Parliament, as he would have yielded to at last; and if he was perswaded to decide the Dispute by the Sword, and to begin it by displaying his Standard of War against his People; What could then remain for them to chuse, but either to give up for ever all their Rights and Liberties, and to submit themselves and their Posterity, to be governed by the Will and Pleasure of all their future Kings; or to resolve to defend their ancient Laws and Privileges to the utmost, and to oppose Force with Force.

That Author proceeds to shew that the War was not a Rebellion, but a Civil War, because the King violated the Establish'd Laws, raised Taxes by his own single Authority, contrary to the known Rules of the Constitution, invaded the Liberties of his Subjects, by illegal Imprisonments, unjust Prosecutions, and other grievous Oppressions, and persisting in such arbitrary Acts of Government, for a Course of Years. And so that impartial Historians have not thought fit to treat this Way of opposing the unlawful Usurpations of Princes with the odious Name of Rebellion: And that the Parliaments likewise never called it Rebellion, because that War was authorized by a Legal Parliament, who had Right to vindicate the Liberty of the Nation.

on the 30th of January. 13

I readily own, that in Scotland, the Presbyterians resisted the King, and began their Defensive War: For at that time, there were but few Families in Scotland, who did not either profess to be Presbyterians, or at least, who did not think it convenient to vindicate the Church of Scotland, and help to preserve her from the illegal Encroachments and Innovations of the King, occasioned by the Advice of Archbishop Laud, and some of the Scotch Bishops. The Nobility and Gentry of that Kingdom were not originally consulted about those Innovations; and besides, they saw a dreadful Storm rolling on the whole Nation, by an illegal and unheard of Stretch of the King's Prerogative, which nothing but Defensive Arms could prevent.

The Earl of Clarendon informs us, that the Canons impos'd on the Church of Scotland had design'd such an unlimited Power to be in the King, and such a Supremacy in Ecclesiastical Affairs, which never been submitted to by that People, nor pretended to by their former Kings. And why was the King complimented by these Canons with such an unlimited Power; but that he might return the Civility, and make use of that Power to establish *Theirs* who fram'd it; and therefore no wonder if such Conduct produc'd general Complaints, and united all that Kingdom to defend their ancient Rights, and laudable Constitution, against the Court, to the utmost.

Their Cause was just and righteous, and that King own'd it to be so *, when he went into Scotland, and con-

* This is evident by the Acts of Oblivion and Pacification of King Charles I, by the Advice and Authority of a Scots Parliament; 'Wherein he justifies his Subjects of Scotland for taking up Arms

14 A SERMON preach'd

consented to the Redressing of their National Grievances both in Church and State. I wish he had comply'd as much in good time with the Remonstrances of the People and Parliament of *England*; for he had then been as happy a Prince as ever sat on the Throne.

But after Affairs were settled in *Scotland*, pray who took up Defensive Arms against King *Charles I.* in *England*? Was that a Presbyterian War?

I wonder that any sober Man should assert it, after my Lord *Clarendon* could not find that in the Long Parliament at the Beginning of the War, there were Ten profess'd Presbyterians, and I believe there were not five, nay, my Lord mentions but three in the Commons House, (*Sir Harry Vane*, *Mr. Fiennes*, and *Mr. Hampden*) and even some of them not truly Presbyterians, but only Protestant Dissenters, from some of the Usages of the Church of *England*: For at the Beginning of the Troubles, a Presbyterian was a very rare Thing in *England*; they could not form any Body of People, and therefore the Charge is false.

That Defensive War was begun, and carried on by the Long Parliament, who were educated in the Way of the Church of *England*: And indeed those of that

Arms against himself and his Counsellors, in Defence of their Religion, Laws and Privileges: and own'd that it was not Treason and Rebellion; but that they were his true and loyal Subjects, because they had no Evil or disloyal Intentions against his Majesty's Person, Crown and Dignity, but only a Care of their own Preservation, and the Redress of those Enormities, Pressures and Grievances in Church and State, which threaten'd Desolation to both.

Church

on the 30th of January. 15

Church (and not the Presbyterians of *England*) have had the Honour chiefly to oppose King *Charles I.* in the Civil War, and afterwards his Son King *James II.* and so have twice stemm'd the Tide of Popery and Slavery, that was like to have overflow'd us.

But you'll say perhaps, Tho' the Presbyterians in *England* did not, and could not begin the War, yet they concurred with those that did.

I answer ; 'Tis true, and they are not ashamed of it : but then it should be well consider'd, how the War was thought so just at first, that all honest Protestants in the Kingdom, of whatever Quality or Principles, were engaged in it ; even many of those Noblemen and Gentlemen, who afterwards took part with the King, and some of 'em suffer'd much for him, were principally concerned in the Long Parliament, and at the Beginning of the War. My Lord *Clarendon* expressly calls them, '*Wise Men, to whose Understandings the Foundations of Right and Security, seem'd in so much Danger of Destruction.*' But if the Foundations of the Constitution and the Government were sap and undermin'd, what could be expected of Men engaged in their own Defence, but to engage as many as they could with them, especially such as were in equal Hazard with themselves. And the Kingdom of *Scotland* perceiving the King to be still under the bad Influence of their avowed Enemies, who had also endeavour'd to make him break his Stipulations with that Nation, thought it their Duty to concur with the Long Parliament of *England*, in defending the Island from the dismal Effects of Arbitrary Power ; knowing well, that if the King subdued one Kingdom, he might the more easily subdue the other. But is not History full of the gallant Appearances of Noblemen and

16 A SERMON preach'd

and Gentlemen in both Houses of the Long Parliament, for the Good of the People, and against the King's Administration, who yet afterwards thought it their Duty to go over to the King's side? Were not the Nation's Grievances tabled by Mr. Hyde (after Earl of Clarendon) the Lord Digby, Sir John Culpeper, Mr. Waller, the Lord Faulkland, Mr. Bagshaw, and others, that were all at last Cavaliers? And in my Opinion, no Whig-Members of Parliament in any Age did ever speak to better Purpose, and with greater Strength of Reason and Eloquence, than those Members did; and from their noble Speeches, any Man may justify the Parliaments Arms. Does not my Lord Clarendon expose the Star Chamber and Council, as having, *Enlarged their Jurisdiction to a vast Extent*, holding for honourable that which pleas'd, and for lawful that which profited: and being the same Persons in several Rooms, grew both *Courts of Law to determine Rights, and Courts of Revenue, to bring Money into the Treasury?* Did not the Lord Faulkland, another Royalist, in accusing the Earl of Strafford affirm, *That he had endeavour'd to bring all our Laws from his Majesty's Courts to his Majesty's Breast, and that he had given our Goods to the King, our Lands to the Deer, and our Liberties to the Sheriffs?* And the Earl of Bristol afterwards another Sufferer for the Royal Cause, says in his Apology, that, *By the Principles then receiv'd, all was put into the King's Hands; for Necessity was made Master of all, and of that Necessity the King was made the sole Judge.* And besides, there was then a perfect Harmony between the two Houses of Parliament, they agreed in all their Votes against the Growth of the Prerogative, even while the King dwelt about London, and no Hostility had happen'd between him and his People.

There-

on the 30th of January. 17

Therefore supposing it was a Crime (as I firmly believe it was not) to defend themselves and the Kingdom from imminent Ruin, under the Male-Administration of King Charles I. yet the Presbyterians are not alone guilty, and their Adversaries are not fair in accusing them alone, for what the Body of their own People were, at least equally, nay much more concern'd *.

2. The next Crime the Presbyterians are accused of on this Anniversary, is the Murder of King Charles I.

I am sorry so many People should be imposed on by that false and foolish Assertion; for whoever say it, are either grossly ignorant of the History of those Times; or else they must be such as will boldly affirm any thing to gain a Point.

* I shall conclude this Head with another Quotation, from that same Author of Faults on both Sides, *ibid*, viz. * The Names of Reproach, which passed in these Times, were Cavalier for those who sided with the King; and Round-heads, for such as took part with the Parliament. Now if the Intention of the latter were no other than to bring the evil Counsellors to condign Punishment, to prevail with the King to comply in a just Settlement of their civil and religious Liberties, and then to restore him to the Regal State, under such Limitations, as might secure them from any future Invasions of their Rights and Privileges (and this I believe was the General Design of those that took up Arms at first) I see no Reason why those Round-heads should lie under a harder Censure for what they acted at that time, than may be imputed to our selves, for what we have done in the late HAPPY REVOLUTION, for the Rescuing our Laws and Religion from the Violations of the late King James.

18 A SERMON preach'd

But for the Proof of this Charge, it is usually said,
' That tho' they who began the War indeed, were e-
' ducated in the Communion of the Church of Eng-
' land, yet afterwards they turned Presbyterians, and
' then they murder'd the King. That any of the King's
Murderers were Presbyterians, is flatly deny'd. But
this Cavil is grounded on the Parliament's Conduct in
Matters Ecclesiastical, being highly disgusted at the E-
piscopal Clergy, for their former undue Medlings in se-
cular Matters: For as the Courtiers per-
Preface to a Sermon, swaded the King he was not bound to ob-
on Jan. 30. 1713. serve Laws; so flattering Divines, to sooth
the Prince, and recommend themselves to
Power and Preferments, back'd these lawless Pretensions with a
Divine Commission, and nam'd them with the Authority
of God.

That ingenious Author has collected from my Lord
Clarendon's History, that his Lordship is forc'd to own as
much (tho' he does it as softly as he can) and that Arch-
bishop Laud had (as it was thought) a Purpose to bring all
the Offices of the Court into the Hands of Church-men, to
provide a stronger Support for the Church. And as he had a
very great Ascendant over his Master, so at the Council-
Table he would not bear Contradiction. That he was sup-
pos'd to influence the King, to keep the Convocation
sitting after the Dissolution of the Parliament, in the
Beginning of the Year 1640. which Convocation (as
my Lord observes) injoin'd Oaths, and gave Subsidies, which
certainly it might not do; and did many things, which in the
best of Times might have been question'd; and thereby drew
the Hatred of the People on the Clergy in general, who rely-
ing on their powerful Patron at Court disrespected the
Nobility, contemn'd the Gentry, nay even their very
Patrons, and domineer'd over those of inferior Rank.

This

on the 30th of January. 19

This transcendent Power of Church-men (as my Lord phrases it) disposed the Members of Parliament to shake off the Yoke: and this busy Intermeddling of theirs in State Affairs, and their advising and abetting illegal and arbitrary Proceedings, gave such a general Disgust to the People, that when the Bill to take away the Bishops Votes in the House of Peers came to the Royal Assent, few Men thought the Preservation of them essential, and most Men believ'd it prejudicial to the Peace and Happiness of the Kingdom.

The Long Parliament, 'tis true, call'd together an Assembly of Divines of the Establish'd Church, of whom the greatest Number did afterwards approve Presbyterian Government; but that Government was never establish'd, only after three Years Deliberation, the Parliament made a Settlement, more according to the *Erastian* than the *Presbyterian* Form: For tho' the Parliament, upon receiving Help from Scotland, did take the solemn League and Covenant, yet my Lord Clarendon affirms, that the Majority of the Members in both Houses, and the leading Men were known to be as great Enemies to Presbytery, as to the King and the Hierarchy, and intended to make use of the Scots Presbyterians to serve their Designs, when they were resolved to prosecute Presbytery to an Extirpation. So that at best, they were the most part of 'em only somewhat like Presbyterians, having never declared that Government to be of Divine Right, and reserving to themselves the Power of Excommunication, and were really what we call *Erastians*. But tho' many became Presbyterians in the Parliament and Assembly, and throughout the Kingdom during the War, yet neither they nor their Successors did ever justify the barbarous Treatment of the King. No, it is their Aver-sion, and they never offer'd at an Apology for the Re-

20 A SERMON preach'd

gicides. They now believe as their Fathers did, that King *Charles I.* was truly murder'd at his own Palace-Gate, by a Junctō of Men, who had no Law, no Warrant to bring him to their Bar; who were not the Nation, nor authorized by it.

It is so well attested in History, that the more cunning Adversaries of the *Presbyterians* are asham'd to charge them with being the Executioners of the King; and therefore are obliged to argue thus, *viz.*

Say they; 'Tis most certain that the *Independents* were actually the Murderers of King *Charles I.* but 'tis as certain that the *Presbyterians* first murder'd him in his political Capacity, as a Prelude to the Murder of his Person. They compell'd him to give up all his Power to them, and then did worse than murder him in the Manner and Circumstances of his Confinement, before the *Independents* pull'd them out of the Saddle, and forc'd the King out of their Hands, and were the actual Executioners of that royal Martyr, whom the *Presbyterians* had in effect condemn'd.

Some of the high-flown Pamphleteers and Preachers have thus argu'd. They usually call all the *Sectaries* by the Name of *Independents*, and indeed the *Sectaries* frequently chose to be so called, tho' they differ'd as widely from the sober Party of that Denomination, as East from West, and therefore should not be ranked with them. However you see that the *Presbyterians* are fairly acquitted from being the actual Murderers of the King, that it is confess'd by Enemies, that the *Sectaries* pull'd the *Presbyterians* out of the Saddle, and forc'd the King out of their Hands; and consequently that the *Presbyterians* did not deliver the King into the Hands of the *Sectaries*: but he was forc'd out of their Hands, and themselves pull'd out of the Saddle, to make way for that fatal Violence

lence upon his Royal Person, as is well observed by impartial Historians, and confess'd by Enemies that know the Thread of the History of those Times.

Vid. *Historical Essay upon the Loyalty of the Presbyterians*, p. 240.

And whereas it is alledg'd, that *the Presbyterians first murder'd the King in his political Capacity, and compell'd him to give up all his Power to them, and so did worse than murder him in the Manner and Circumstances of his Confinement, and in effect condemn'd him.* Surely they are put to their last Shift of fixing that Scandal, who are so weak or perverse, as to use that Argument: And it discovers an ill Design of loading honest People with Reproaches, as if they were sorry that the Presbyterians are not guilty of that Crime, and resolved to fasten it on them at any rate. But they that harangue at this rate, are not so fair as those that carry the Reproach farther back, and charge all them with the King's Blood, who at first began the War (and so the Presbyterians shall not want Associates) nay, and affirm *the Rebellion and the Murder began in the Hearts of those that were so criminal, as to think of resisting his Sovereign Will, or of disturbing his Administration with their rebellious Petitions and Remonstrances.* This is abundantly refuted already, by accounting for the Lawfulness of the War.

But after that first War was ended, the Presbyterians without Doors, and the Majority of the Parliament, had two Enemies to deal with, the *Cavaliers* and the *Sectaries*.

The *Cavaliers* had prompted the King to all his obstinate Measures, and would have him restored without coming to an Accommodation with the Parliament.

Now that the Presbyterians concurr'd with others to reduce the Power of those *Cavaliers*, is not deny'd: for 'tis too plain, that none concern'd in the War from the Beginning, could be safe without such an Accommodation, nor could the Ends of that War be accomplish'd
till

22 A SERMON preach'd

till the King was brought to a Temper, and to Terms of Peace. Nay, they believ'd that all their former Grievances, and many more, must have been continued and entail'd on their Posterity, if the King had been restor'd to the *Regal State* without Terms, being also attended with the enraged *Laudean* and *Cavalier* Party.

Nor can the Manner and Circumstances of the King's Confinement be justly imputed to the Presbyterians, but to their other Enemies the *Sectarian Army*, who, being flush'd with Successes, became too many for the Parliament, and would not be directed but by those that came in to their unaccountable Schemes and Measures. They took the King into their Custody, and carried him about the Country a Prisoner, instead of performing the honourable Articles, upon which the *Scots Army* deliver'd him to the Parliament's Commissioners. But the Presbyterians were never once accused of being the Friends of the Sectaries; nay, they highly resented the base Usage of the King's Royal Person at that very time, as appears by the Declaration of the general Assembly of the Church of Scotland to Vid. *Acts of Assen.* their Brethren of England, dated Aug. 1648. wherein they say, 'We cannot but abhor the Purposes of any who mind the Subversion of *Monarchical Government*, which we heartily wish may be preserv'd and continu'd in his Majesty's Person and Posterity. And we do no less dislike the Practices of those who deal so hardly with his Majesty's Person, earnestly desiring that he were in the Condition he was in, by the Advice of both Kingdoms, before he was taken away by a Party of Sir *Thomas Fairfax's Army*. My Lord *Clarendon* tells us, that the *Scots Commissioners* had no more Purpose to reduce the Monarchy to a Republick, than to restore Episcopacy: and from many Places in his History it appears, that the

the Party in Parliament called *Presbyterian*, had not from the Beginning any Purpose against the King's Person, Government, or Life; nay, had they had the Custody of the King, they would have used their Interest to persuade him to Terms, and restor'd him with Honour and Safety. But the Army well knowing the good Intentions of the *Presbyterians* towards his Majesty, would not let him come into their Hands, and amused him with offering to settle him in his Throne without them. Hereupon the King made Answer to the Parliament, That he waived their Terms, and would rely upon the Propositions made him by the Army, and desired there might be a Treaty appointed to consider them. This was when he came to Hampton-Court.

Nor had they any hand in removing the King so far from the Parliament as the *Isle of Wight*; for upon reading his Answer, a Day was appointed by both Houses to consider of it. And the mean while (as Historians tell us) General Cromwell, who was no *Presbyterian*, considering that he could not accomplish what he had projected, while the King was so near the Parliament and City as Hampton-Court, therefore he sent privately to the King, that he was in no Safety there, by reason of the Malice which the Adjutators, or Levellers, bore him, and that he would be in more Safety in the *Isle of Wight*. Hereupon the King makes his Escape thither by Night, which was morally impossible to have been done, if Cromwell, and his Agents, had not put the King upon it. From the *Isle of Wight* the King gave Notice to the Parliament, where he was, and that he had withdrawn himself upon no other Consideration but the Security of his Life, against which he was informed there was a Conspiracy, and that he was willing to hearken to Terms of Accommodation. But the King refus'd to sign the Propositions the Parliament sent him, being too much inclin'd to follow the Advice

4 A SERMON preach'd

Advice of Cavaliers, which created some Misunderstanding between the Parliament and Him, to the Joy of those that were against Restoring the King, but to the no small Grief of the Presbyterians, and all sober Men; who, therefore, from several Counties, petitioned, *That the Army might be paid, and disbanded, and the King admitted to a Personal Treaty.* This was while the Armies were busied in the North, against the Duke of Hamilton, and the Scots Army, who came to rescue the King. And so the Parliament being freed from the Insolence of the Soldiers, they used the King handsomly, (as he own'd himself at his Tryal) and not at all like a Prisoner.

Then at last he came to see his Mistake of slighting the Parliament, and of relying on the Propositions made him by the Army, and seem'd to be convinc'd, that the Presbyterians were his true Friends, and that he might have been restor'd with Honour and Safety, if he had yielded to their Counsel. And therefore, when the Parliament's Commissioners waited on him at *Newport*, he gave such Concessions as they thought to be safe and honourable for himself, and the Kingdom, and a sufficient Ground of a General Peace. Those Commissioners assured the King, that the Army having impeached eleven leading Presbyterian Members at once; several of which were forc'd not only to quit their Seats in Parliament, but their Country too, it was justly fear'd, that they would overturn the Constitution; and therefore made this One great Argument with the King, to engage his Compliance with their Proposals.

And indeed they were not mistaken; for Historians tell us, how the Long Parliament was by military Force turn'd into the *Rump*, and reduc'd to a small Party of factious Members, who in concert with the Army contriv'd the barbarous Murder of King and Parliament: How the Presbyterians were proceeding to accomplish the *Great and Noble*

Vid. Hist.
Essay, *ibid.*

Noble Work of Restoring the King and Settling the State and Peace of the Kingdom, until the Sectarian Part of the Army (being then return'd from the North) subverted and overturned all. They sent an insolent Remonstrance to the Parliament, seized the King, and convey'd him to *Hurst-Castle* a Prisoner, without the Advice and Consent of the two Houses.

But the Parliament met on the first of December, 1648. and voted the King's Concessions to be a sufficient Ground for Peace, and then adjourn'd for a Week; but when the Members were to meet again, they found all the *Avenues* to the House beset with Soldiers, who exclude all which were not of their Faction, from entering the House, (tho' their Faction were not a fourth Part) and make the residue Prisoners. So Farewell Presbytery, &c.

My Lord Clarendon not only recites the same Story at great length, but tells us how barbarously this *Military Rump* did treat the Members they excluded by the Army; and that after all they met with a brisk Opposition by some who had got in, notwithstanding the Guards; and that therefore they were resolved to prevent the like again, and to suffer none of the excluded Members to sit, until the Vote they had pass'd in their Absence, viz. for declaring the King's Concessions Unsatisfactory, contrary to their former Resolution, was subscribed by them. And that they might find no more such Contradiction hereafter, (saith my Lord) they committed to several Prisons, Major General Brown, (tho' he was then Sheriff of London) Sir John Clotworthy, Sir William Waller, Major General Massey, Commissary General Copley, &c. who were the most active Members in the House of the Presbyterian Party.

E

Then

26 A SERMON preach'd

Then the Army fram'd a new Model of Government, which they stiled, *The Agreement of the People*, and sent it to their new-modell'd House of Commons. And

in the mean time the two Houses differ'd.

Hist. of Eng. The Commons affirm'd, it was Treason
ib. for the King to levy War against the

Common-wealth, and drew up an Ordinance for his Tryal as a Traytor. The Lords denied,

that the King could commit Treason against the Common-wealth; and therefore threw the Ordinance of the

Commons over the Bar, declaring, that no Act of the Commons is binding without their Consent, and adjourned for a

Fortnight. Upon this the Commons voted, That the House of Lords was useless and dangerous, and that all

Members and others, appointed to act in any Ordinance with the Peers, are impow'ed and injoined to sit, act, and execute,

notwithstanding the Peers join not therein. And thus they became a compleat Rump, without a House of Peers,

own'd but by a very inconsiderable Part of the People; and they were not a 10th part of the House of Commons,

but being supported by the Army, they called themselves the Representatives of the People of England, and acted in

the Name of the whole People: tho' not the hundredth part of the Nation were consenting to it; as the Lady

Fairfax, Wife to the General, and a noted Presbyterian, who was present at the King's Tryal, asserted in the

Face of that illegal Tribunal.

But the Party would hear no Argument, and having got the Sword, they valued nothing else. They ingross'd

the Ordinance of their *Juncto Commons*, for the King's Tryal, and made Proclamation for Witnesses to come in;

while the Army brought the Royal Prisoner from Hurst-Castle to St. James's, and the designing Men suborned a Faction in the City to petition the House for Justice

against the King.

The

on the 30th of January. 27

The pretended Act of this Juncto, which directed the Tryal of the King, appointed a new Tribunal, which they call'd, *The High Court of Justice*, ' compos'd of *Army-Officers*, of Members of Parliament that were the ' *Army's Tools*, and of obscure Men, with ' a *President* at their Head, who treated his *Serm. on Jan.* ' Prince with as much Insolence ' as if he 30. 1713. ' had been the meanest Scoundrel, and ' would not allow him the Privilege of the most vulgar ' and criminal Malefactor in pleading for his Life.

I forbear to mention the manner of his Trial, the Subject being so ungrateful, or the manner of hurrying him to the Block: Only as the like was never done before, I pray God it may never be done again. For as nothing was more unjust, so it prov'd the greatest Reproach to these Nations; tho' not done by the Nations, but protested against by all sorts of People, except those that did it.

The Excluded Members printed a *Protestation* against the Proceedings of the *Rump*, as void and null in themselves; for which they were persecuted.

The House of Peers treated the *Rump* in the manner above-mentioned; for which they were voted out of Doors, and the Army took care to have such Votes executed.

The Parliament of *Scotland* sent a Remonstrance and Protestation against it; and the *Presbyterians* of *England* did solemnly protest against it, as a certain Author has own'd, giving an Account of that Trial: Says he, ' In the mean *Bates's Elenc.* p. 11.

' time Opposition is given to it by almost all the *Presbyterian Ministers* of the City of *London*, ' and by many more out of many Counties, and even by ' some of the *Independents*, (*And by the way, you see that there was a sober People of that Denomination, who concurr'd*

28 A SERMON preach'd

not with the *Sectaries*) ' in their Sermons from the Pulpit, ' Conferences, Letters of Admonition, Supplications, ' Protestations, and Remonstrances, published to the ' World. They obtest them, that they would not imbrue their Hands, and involve the Kingdom in the ' Guilt of the Royal Blood, against the *the tremendous* ' Obligations of so many Oaths, against the *publick and* ' private Faith, confirm'd with Declarations and Promises; against the *Laws of Nations*, and the *sacred Dictates* of the *Holy Scripture* and Religion; and against ' the Advantage of the *Common-wealib.* *

But now you may be apt to enquire,
Who then did murder the King?

And I am ready to answer,
Whatever they were, 'tis certain, they were not *Presbyterians*, nor professed to be so.

And whereas their Enemies have replied, ' *That they cannot deny, but as soon as this hellish Murder was committed, many of the Presbyterians did loudly disclaim against it, seeming as much to wash their Hands of the Guilt, as Pilate did from the Death of our Saviour.*

This is an odious Comparison, and unworthy of a Christian, or a Man of Sense. And yet Men professing Christianity, and of good Sense, have too often used it in their Sermons and Pamphlets. But such either don't read the History of those Times, and take things upon Trust; or they deserve to be call'd by harder Names than this Place allows me to use.

Vid. Historical
Essay, ib.

* But I shall give you some principal Parts of the Remonstrances and Declarations of the *Presbyterians* at that time; adducing one or two out of each Kingdom, from which you may judge of the rest, in the Appendix.

Some

Some Men are never to be pleas'd, and are resolved right or wrong, to accuse the Presbyterians of all the Mischiefs that ever happen'd in this Island. What Purposes they intend by it, I leave to God and their own Consciences ; only from what has been already said, you may presume to deny those Falshoods, which are even refuted by the King himself, at his Trial, *etc.* ' I would know by what Power I am called hither ? I was not long ago in the Isle of *Wight* ; how I came thither, is a longer Story than I think fit at this Time to relate. There I entred into a Treaty with both Houses of Parliament, with as much Faith as is possible to be had of any People in the World : I treated there with a Number of Honourable Lords and Gentlemen, and treated honestly and *History of Engl. ib.* uprightly ; I cannot say but they did *Not* *bly* with me ; we were upon the Conclusion of the Treaty, *&c.*

Now those Honourable Lords and Gentlemen were called *Presbyterians*. 'Twas they and their Friends that were seclused the Parliament by the Army, and imprisoned, *who voted the King's Concessions sufficient Ground of Peace.* They, and the Lords, must be rendred useless, before the *Rump* can form themselves, and make an Ordinance for the King's Trial, and erect their pretended Court of Justice. They were far from having any Hand in the violent and illegal Measures of those Times, and did what they could to prevent the King's Sentence and Murder ; openly and boldly appearing, (tho' not with the desired Success) against every Step that was taken in it, tho' *Prisons, Reproaches, and Ruin,* were all the Reward they could expect from the *furious Army and Party* that then usurp'd the Government. Let the Characters be examined of the leading Men of the *Rump*, of the King's Judges, and of all that had any

30 A SERMON preach'd

any hand in that Murder; and then you'll see there was none of 'em Presbyterians, but their bigotted Enemies. But 'tis no wonder to find such as run the Parallel between the Sufferings of our Lord Jesus Christ, and those of King Charles I. drawing a Comparison of this Nature! However you see it is groundless, the Presbyterians having not only regretted the King's violent and bloody Death after it was done, but also oppos'd the first Projects of it, had no hand in the Sentence, as Pilate had in the Sentence of Christ, and with all their Might endeavour'd to prevent the fatal Stroke: but were outwitted or overpower'd.

But such ungenerous Usage is enough to provoke human Nature to retort the Charge upon those that give it: For,

They that gave the King ill Advice all along, who brought him into all his *Male-Administration*, and counsel'd him to raise an Army, and to subdue the *Parliament*, who were against his giving early and seasonable *Concessions*, and made him hope for Deliverance and Restoration from abroad, or from other *Ways and Means* than an amicable Treaty with his People, which they made him too long believe to be neither safe nor honourable. I say, those had too great an Hand in his Misfortunes, and thereby contributed to his Murder.

I know the *Papists* are blam'd for contriving that *horrid Design*, acting their part in *Masquerade* and behind the Curtain. Indeed the History of those confused Times, would make one believe, that the *Jesuitical Papists* were not idle, but (according to their usual Custom) might fish in troubled Waters; hoping to gain some Points by the Distractions of Great Britain, that had been, and still is the Head of the Reformation.

But

But if any *Papists* were concern'd in that Tragedy, it was too much owing to the illegal Encouragement given that People before the War, and to the constant Access they had to the King's Person and Ear, even to the last: For the King had married a *French* Papist, who was also bigotted in the Interest of *Rome*, and entirely under the Management of the *Jesuits*, even tho' they had murder'd her Father, *Hen. 4. of France*. And 'tis not to be doubted, that the Queen would improve her great Influence with his Majesty for whatever Ends and Purposes the *Jesuits* pleas'd, and which perhaps they would not always intimate to her.

But I cannot determine how far the King was influenced by *Popish* Counsels against complying in time, with the Parliament's Overtures: far less can I affirm, that the *Papists* had any Correspondence with those that murder'd the King, or that they were directly in the Interest of *Rome*; which I leave for them to prove that assert it. For I am now engaged not in accounting for other Peoples Principles and Designs, but in the Vindication of the *Presbyterians*, who had no Correspondence with *Papists*, nor *Sectaries*, and of all Men then living, were most innocent of the King's Murder, however unjustly and vehemently charg'd upon them by their Enemies, or easily believ'd by the unthinking *Populace*.

3. On this Anniversary, and at other Times, the *Presbyterians* are charged with *Antimonarchical* and *Rebellious Principles*, and consonant Practices since that Murder.

Their Enemies affirm, that tho' they were not the King's Murderers, yet that Murder, and all the Mischiefs that happen'd upon it, are consequential of the Prin-

32 A SERMON preach'd

Principles of the Presbyterians, and therefore ought to be imputed to them.

But this Charge is as false as the former; because the Presbyterians hold no Principles as to civil Government, that differ from those of the Episcopal Perswasion, who are Lovers of their Country. Their Principles are not dark and mysterious, nor hid from the World. Do not the Presbyterians hold that *the Bible is a compleat Rule of Faith and Life*? And that they understand the Bible, as to civil Matters, as other Protestants do, appears from their Sermons and Commentaries on all the Books of holy Writ. But let any Man peruse their *Confessions of Faith*, so often publish'd, and compare them with the Confessions of the other Reformed Churches, and he will see that there is no Difference since the Reformation, but what has been made by a Set of Men, who are for a Union with *Rome*, and have taught silly People to say, *They would rather be Papists than Presbyterians*; and that Obedience to Kings, is the *peculiar Doctrine* of the Church of England. This is a Way of speaking that cannot be accounted for, and because their sober Brethren of the same establish'd Church, will not talk at that rate, they call them *Presbyterians* too, tho' they are most zealous Asserters of the Hierarchy and Usages of the Church of England.

But if any reasonable Man unbiass'd and unconcern'd in the unhappy Differences of this Island, duly consider the Confessions, the publick Declarations and Remonstrances of the Presbyterians, before and since the Year 1648. and their Conduct ever since in several Reigns; he must conclude that they have been always for our *British Monarchy*, and for paying all due Homage and conscientious Obedience to the Person of the Monarch in the Execution of the Laws, for our laudable Constitution of King, Lords and Commons, and for preserving the *Freedom*

dom and Frequency of Parliaments, with the *Liberty* and *Property* of Subjects. But I believe they are the avow'd Enemies of *Poper*y and *Slavery*, and ever hated *French Monarchy* and *wooden Shoes*, to be govern'd either by a standing Army, or the Politicks of *France* and *Rome*.

Nor can their greatest Adversaries object, that they have acted inconsistently with their Principles: for if they have ever in a *Case of Necessity* resisted what they thought exorbitant in the Prince; this may be said for them, that they never profess'd a *blind, unlimited, passive Obedience and Non-Resistance*, to the Person of the Monarch: and consequently never betray'd their Prince (as the Serpent beguiled *Eve* with false and groundless Promises, saying, *Ye shall be as Gods*.) They never made him believe his Administration as well as Person, was accountable to none but the great God, and that his despotick Will ought to be the Rule of their Obedience, and at the *Crisis* left him in the lurch, after he had too much depended upon their high Pretensions, Promises and solemn Oaths.

It is well known the Presbyterians in *Scotland* proclaim'd, crown'd, and fought for the young King *Charles II*. Their Country was a Sanctuary to him, when he durst not appear in any of his other Dominions. ' They defended him with their *Historical Essay*;
' Lives and Fortunes, till overcome by pag. 303.
' *Cromwell* and his Adherents. In that
' King's Cause they were over-run and garrison'd by the
' Usurpers, lost several Armies, and the Liberty of their
' Country, and were expos'd to all the Calamities of a
' conquer'd People, and to all the Malice and Scorn of
' enraged Enemies. And yet did not their Clergy pray for
' the King's Restoration, in face of his and their Enemies? And as all Ranks contributed towards the
' King's Supply in his Exile, so they all join'd in their
' several Stations, for promoting his Restoration. And

34 A SERMON preach'd

'tis well known that General *Monk* concerted his Measures with them for carrying on that *grand Design*?

Ibid. And as the same Author says the Presbyterians of *Ireland* did all that loyal Subjects could do in their Circumstances. They

preach'd and pray'd for the King, asserted his Title upon all Occasions, press'd others to be loyal, refused to *abjure him*, were *banish'd*, *revil'd*, *sequestered*, *imprisoned*, *miserably harass'd* and *oppress'd* for him, faced the greatest Dangers with an intrepid Gallantry, spoke and did what the *Usurpers* had decreed *High Treason*, &c. And all this is well attested by their Enemies. I am bold to say, that those were such *Demonstrative Evidences* of Loyalty, as were *parallel'd* by few, and *out-done* by none in those Days.

The English Presbyterians also did preach and pray for their King, and suffer'd very severely for their steady Adherence to the Royal Family. They join'd with the *Scots Commissioners* at *Breda*, when waiting on his Majesty, in promising their Assistance; for which they became odious to the *Rump*, and their Abettors, who design'd to murder and massacre them, as some Historians tell us, but that the Plot was prevented by its being noised about the City and Country, and the more Cunning Men of the *Rump* were afraid of the Consequences. However many eminent Presbyterians were seiz'd on for corresponding with the young King and the *Scots*, and the reverend and pious Mr. *Christopher Love*, and one Mr. *Gibbons*, suffer'd Death on Tower-hill for that Correspondence, at the earnest Suit of *Cromwell*, who protested he would not march into *Scotland*, unless they were cut off.

Did not the Presbyterians abide firm in their Purposes of Loyalty, during all *Cromwell's* Usurpation? And after his Death, did not they make a bold Attempt for the King's Restoration, tho' the *Rump* that had reassum'd

assum'd the Command, was too many for them *? Did not General Monk think it highly necessary for the Restoration, to concert Measures with the Presbyterians, the excluded Members, whom he brought again into the House? And upon their Admission, did they not fall immediately to work, where they were forc'd to break off abruptly, in December, 1648? Confirming their *Vote* then made, by another *Vote* now, viz. 'That the Concessions of the late King, were a sufficient Ground to proceed on, for settling the Peace of the Kingdom? And here it is very observable, that as K. Charles I. could not be murder'd, till the Presby- *Historical Essay, ib.* terian Members were first cast out of the House of Commons; so King Charles II. could not be restored, until the same Members were brought in again. They broke all the Projects and Measures of the Sectaries at once, being hearty in the King's Interest. They set up a wise and faithful Council of State, put the Militia into loyal and trusty Hands, and call'd a free Parliament. In the mean time, did not the Presbyterian Ministers of London † animate the Affections of this great City for the King and

F 2

* The Author of the Continuation of Sir Walter Rawleigh's History, p. 143. puts this beyond Exception, viz. says he, 'Richard retired to his former Obscurity, Henry Cromwell gave up Ireland, and the Common-wealth was re-establish'd. During this Revolution the Royalists had not been idle, they had formed a Conspiracy for a general Insurrection; and we must do the Presbyterians the Justice to own, that most of the Conspirators were of their Profession, as the Lord Willoughby of Parham, who was to seize Lyn; General Massey, who was to seize Gloucester; and Sir George Booth in Cheshire, who actually rose, and was defeated by Lambert at Winnington Bridge. Vid. *Historical Essay*, 307.

† It is well known that Mr. Calamy and Mr. Baxter being employ'd to preach and pray before the House of Commons on the last Day of April, 1660. They publicly told the House, that they

36 A S E R M O N preach'd

and his Interest? Nay, did not the King own it, even after the Restoration*? in his Declaration concerning Ecclesiastical Affairs?

But I need not insist on the Proof of a thing so well attested in History, and owned by all, except a certain cross-sort of People who are angry, because it is true, *that the Presbyterians had the Honour of being chiefly concern'd, and active in restoring the King and Royal Family,*

they were agreed to be loyal to their King. And the very next Day the Parliament vote home the King, *Nemine contradicente.*

Mr. Calamy, Dr. Manton, Mr. Bowles, Historical Essay, ib. and divers others, went immediately to Holland, to wait upon his Majesty, who gave them a gracious Reception. And when his Majesty came to London, as he pass'd thro' the City towards Westminster, the London Ministers attended him in their Places with ACCLAMATIONS, and by the Hands of old Mr. Arthur Jackson, presented him with a richly adorned Bible, which he receiv'd, and told them, It should be the Rule of his Actions; and Mr. Calamy, Dr. Reynolds, Mr. Ash, Dr. Spurstow, Dr. Wallis, Dr. Bates, Dr. Manton. Mr. Baxter, and Mr. Case, were made his Chaplains. Vid. Baxter's History of his Life and Times.

* He says, 'When we were in Holland, we were attended by many grave and learned Ministers from hence, who were look'd upon as the most able and principal Assertors of the Presbyterian Opinions——And to our great Satisfaction and Comfort, found them Persons full of Affection to us, and of Zeal for the Peace of the Church and State.

The King himself was very sensible, that the Endeavours of all others had been unsuccessful without the Presbyterians, and for that very Reason he urged the House of Lords in his first Parliament, to hasten the Act of Oblivion in the following Words, 'My Lords, (said he) if you do not join with me in extinguishing those Fears which keep Mens Hearts awake, and apprehensive of Safety and Security, you keep me from performing my Promise, which if I had not made, I'm perswaded neither you nor I had been here. I pray let us not deceive those who brought us, or permitted us to come together.

when

when those of the Episcopal Perswasion were not in a Condition to do it.

I need not tell you what Requital they met with after the Restoration: for many yet alive can bear Witness that they were cruelly treated all that King's Reign: and yet they always declar'd they would have been for the Restoration, even tho' they had foreseen all the Distress and Persecution that they endured; because it was their Principle, and they had been sworn to it in their SOLEMN LEAGUE AND COVENANT.

I could proceed (if Time did allow of it) to account for their Conduct from the *Restoration* to the *Revolution*, and vindicate them from many false Aspersions, during that Period. I could also shew how they and other *Protestant Dissenters* have approv'd themselves to be faithful Friends to the Government since the Revolution, and which is well enough known to all the World.

But from the whole, you may see how unjustly they are charged with the Crimes above-mention'd, and that their Enemies are as *ungenerous, unfair, and invidious* to them, as the *Samaritans* in the Text were to the *Jews*.

III. I shall improve this Discourse for several Uses.

And 1. We may hence learn, that such reproachful Treatment is no new thing: for it has been the antient Policy of Hell, to excite the Enemies of God's People to raise false and invidious Clamours against them, in order to render them odious to the Mob, and obnoxious to the Hatred, and Persecution of Kings and Governments; that so when they cannot crush honest People themselves, they may draw upon them the *Vengeance of secular Power*. Thus, besides the Instance of the Text, was not that eminent Prophet *Elijah* reproach'd with being the *Troubler of Israel*? Nay, was not the Lord Jesus Christ our blessed Redeemer himself, traduced with
the

38 A SERMON preach'd

the blackest Crimes of perverting the Nation, and of being the Enemy of Caesar, and persecuted on that account? And did his Apostles meet with better Usage? Were they not often accused of Rebellion and Sedition, and particularly before the Rulers of Thessalonica, Acts 17. 5, 6, 70 But the Jews which believed not, mov'd with Envy, took unto them certain lewd Fellows of the baser sort, and gather'd a Company, and set all the City on an Uproar, and assaulted the House of Jason, and sought to bring them out to the People; and when they found them not, they drew Jason and certain Brethren unto the Rulers of the City, crying, These that have turned the World upside-down, are come hither also; whom Jason hath receiv'd: and these all do contrary to the Decrees of Caesar, saying, that there is another King, one Jesus.

We read in the History of the Primitive Church, that the Christians were usually misrepresented to Magistrates, as turbulent, seditious, and rebellious, and were upon such false Accusations often persecuted even unto Death.

And when it pleased God to reform some Nations from the Idolatry, Tyranny, and other Corruptions of Rome, did not those Reformers generally undergo the same Reproaches? And ever since, have not all those excellent Persons been the same way reproached, who have asserted the Expediency of a farther Reformation, even tho' they have given more signal Proofs of Passive Obedience under their many Oppressions, than can be produced by their Enemies, for all their Boasting.

You see tis no new thing.

2. We may be hence encouraged patiently to bear such invidious Calumnies, as becomes good Christians: And indeed (all things consider'd) we have no great Reason to be much moved, because it has been the common Lot of God's People in former times; and we are expressly warn'd that in the World we shall have Tribulation. And also because those Reproaches are false and ground-

groundless. Therefore, tho' some think they have a Licence to calumniate their Neighbours, at least once a Year, and dress them in Bear-Skins, to be worried by the Rabble: Tho' they charge all the Fault on one side with Bitterness and Vehemency, and will take no Share of the Guilt to themselves, but take Care to draw it in the most frightful Form, to make other Men odious who are innocent: Tho' they have persisted in this oppressive and opprobrious Treatment, for about 55 Years, and should hold on in it perversly: Yet the Presbyterians being able to appeal to God for their Innocence and Integrity, shall have the Testimony of a good Conscience, at present; and if they cannot wipe off those unjust and invidious Calumnies in this World, they shall be enabled to look forward with humble Confidence, to a Tribunal that will set all things right, and restore their Reputation before the whole World, when their Adversaries shall be ashamed.

3. We ought also to watch against the same unwarrantable Conduct; not to render Railing for Railing, but to pity and pray for them that spitefully use us and persecute us. Let us not follow the Example of a certain eminent Divine and Party-man, who brought his False Brethren to the Company of the Devil and his Angels, and there left them. The Lord forbid that such a Spirit of Bitterness towards them should be found among any that truly fear God, and believe the Gospel! This gives us the most noble Rules of Life, and sets before us the perfect Example of our glorious Redeemer, who, when he was reviled, reviled not again; when he suffered, he threatened not, but committed himself to him that judgeth righteously, 1 Pet. 2. 23. Him we ought to obey and imitate, in all his imitable Properties and Actions.

4. And 'tis no less our Duty to pay all due Respect to such of the Clergy and Laity of the Church of England who don't hang out the bloody Flag of Defiance at their Protestant Brethren, nor reproach them as Rebels and King-

40 A SERMON preach'd

King-Killers. They know the History of those Times, and are so candid and fair, as to own the Truth, without regard to Party: They know the Presbyterians have been misrepresented, and so are they too by the same haughty and arrogant Set of Men, for not joining in such Misrepresentations. They have more Candour and Sense than to believe those Cavils, far less to inculcate them on their Hearers, and Acquaintance, as the Truths of God: Therefore, surely they deserve a more peculiar Regard, seeing they treat us as Gentlemen, Fellow Citizens, and Christians; though, at the same time they may differ as much from us in Matters Ecclesiastical, as any others of the Establish'd Church, except such as run into the new Scheme of uniting with *Rome.*

5. Let us all endeavour in our several Stations to mind the Duty of our Calling, to be zealous for the publick Welfare, and in the Service and Honour of our Protestant King; that so the Controversy, for time to come, may be, Not, *Who began the War?* or,

Who murder'd King Charles I.?

But which Party is most Loyal to KING GEORGE, and to our happy Constitution, without dividing the Interest of the one from that of the other, as too many have done in former times, some setting up for the King without the Constitution, and others as warmly espousing the Constitution without the King. But what God in his good Providence has join'd together, let no Man put asunder. Fear God, first; and then, Honour the King. Seek the Honour and Wealth of *Great Britain*, and transmit your Liberty and Privileges to your late Posterity. As far as we are agreed, let us walk by the same Rule, and mind the same Things; so shall we be an happy People, *Ephraim shall not vex Judah, nor Judah Ephraim*; and then *Anniversary Days* shall not be observed only for setting Bounds and Limits to Parties,
by

by Mens making their Court with *fawning Professions of superlative Loyalty*, while they lessen the equal Merit of others, with base Insinuations, and horrible and false Accusations.

6. And *Lastly*, Let us heartily join in Prayer to the God of all Grace, that he would be graciously pleased to heal all our Divisions, and Breaches, by sending his holy Spirit into our Hearts, and uniting them to fear his Name; that God would rebuke that evil Spirit of Malice, Envy and Strife, which has discover'd it self so much of late Years; that our King and Rulers may be directed and assisted in the Administration of the Government; and that all Ranks of People may live sober and peaceable Lives under him, in all Godliness and Honesty. That the unhappy Causes of those former Troubles may never be found among us, and so we shall be preserved from the fatal and dismal Consequences.

If we are thus engaged at the Throne of Grace, we shall either see our Prayers answer'd in the General Happiness of *Great Britain*, of King and People, and Peace and Truth settled on sure and lasting Foundations: Or if the Lord go out against the whole Land (as he justly may) we shall be hid in the Day of his Anger, according to his gracious Promise in Christ Jesus; To whom, with the Father, and the Holy Ghost, one Eternal God, be ascribed everlasting Dominion, Power and Praise, Amen.

G A P P E N.

APPENDIX,

Containing some Principal Parts of the Remonstrances and Declarations of the Presbyterians, against the Murder of King Charles I.

Adducing one out of each Kingdom, from which you may judge of the rest.

FOR England, let the following Part of a Vindication of the Ministers of the Gospel in and about London, from the unjust Aspersions cast upon their former Acting for the Parliament, as if they had promoted the bringing the King to Capital Punishment, Anno 1648. be duly considered.

After denying the Charge of the Cavaliers and Sectaries in those Times, who, in their different Ways reviled the Presbyterians, of having been formerly instrumental toward the taking away the Life of the King; and in their scurrilous Pasquils and Libels, as well as with their virulent Tongues, represented them to the World, as a bloody seditious Sect, and traiterous Obstructors of Religion and Peace, and that they stuck at the Execution of the King, whilst yet They were contented to have him convicted and condemned. ' All which, say they, we do from ' our Hearts disclaim before all the World: For when ' we did first engage with the Parliament, (which we did ' not till called thereto) we did it with Loyal Hearts and Affections, towards the King and his Posterity, not intending the least Hurt to his Person, but to stop his Party from ' doing

APPENDIX.

‘ doing further Hurt to the Kingdom : Not to bring his
‘ Majesty to Justice, (as some now speak) but to put him
‘ into a better Capacity to do Justice, to remove the
‘ Wicked from before him, that his Throne might be e-
‘ stablish’d in Righteousness ; not to dethrone and destroy
‘ him, which (we much fear) is the ready way to the De-
‘ struction of all his Kingdoms.

‘ What put any of us at first on appearing for the Par-
‘ liament, was the Propositions and Orders of Lords and
‘ Commons in Parliament, June 10. 1642. for bringing in
‘ Money and Plate, &c. wherein they assur’d us, that
‘ whatever should be brought in thereupon, should be
‘ employ’d upon no other Occasion than to maintain the
‘ Protestant Religion, the King’s Authority, and his Person,
‘ in his Royal Dignity, the free Course of Justice, the Laws
‘ of the Land, the Peace of the Kingdom, and the Privileges
‘ of Parliament, against any Force that shall oppose them.

‘ And in this we were daily confirm’d and encour-
‘ aged by their many subsequent Declarations and Pro-
‘ testations, which we held our selves bound to believe,
‘ knowing many of ’em to be godly and conscientious
‘ Men, of publick Spirits, zealously promoting the com-
‘ mon Good, and labouring to free this Kingdom from
‘ Tyranny and Slavery, which some evil Instruments about
‘ the King endeavour’d to bring upon the Nation.

‘ As for the present Actings at Westminster, since the
‘ Time that so many of the Members are by Force seclu-
‘ ded, divers imprison’d, and others thereupon with-
‘ drew from the House of Commons ; and there not be-
‘ ing that Conjunction of the two Houses as heretofore,
‘ we are wholly unsatisfied therein ; because we conceive
‘ them to be so far from being warranted by sufficient
‘ Authority, that in our Apprehensions, they tend to an
‘ utter Alteration (if not Subversion) of what the Ho-
‘ nourable House of Commons, in their Declaration of

A P P E N D I X.

‘ April 17. 1646. have taught us to call the *Fundamental Constitution and Government of this Kingdom*, which they therein assure us (if we understand them) *they would never alter.*

‘ Yea, we hold our selves bound in Duty to God, to the King, Parliament, and Kingdom, to profess before God, Angels and Men; that we verily believe that which is so much fear’d, to be now in Agitation, *viz. The taking away the Life of the King in the present way of Trial*, is not only not agreeable to the Word of God, the Principles of the Protestant Religion, (*never yet stain’d with the least Drop of the Blood of a King*) or the fundamental Constitution and Government of this Kingdom; but contrary to them all, as also to the Oath of *Allegiance*, the *Protestation of May 5. 1641.* and the *solemn League and Covenant*: from all or any of which Engagements we know not any Power on Earth able to absolve us or others. In which last, we have sworn with our Hands lifted up to the most high God, *That we shall, &c.*

‘ Wherefore, according to that our Covenant, we do, in the Name of the Great God, (to whom all must give a strict Account) warn and exhort all who either more immediately belong to our respective Charges, or any Way depend on our Ministry, or to whom we have administred the said Covenant, (that we may not by our Silence suffer them to run upon the highly provoking Sin of Perjury) to keep close to the Ways of God, and the Rules of Religion, the Laws, and their Vows, in their constant maintaining the true Reform’d Religion, the fundamental Constitution and Government of this Kingdom, not suffering themselves to be seduc’d from it, by being drawn in to subscribe the late *Models and Agreement of the People*, which directly tends to the utter Subversion of the fundamental

tal

APPENDIX.

tal Government of the Land, &c. To mourn bitterly for their own Sins, the Sins of the City, Army, Parliament and Kingdom ; and the woful Miscarriages of the King himself (which we cannot but acknowledge to have been many and great) in his Government, which have cost the three Kingdoms so dear, and have cast him down from his Excellency into an horrid Pit of Misery, almost beyond Example ; and to pray, both that God would give him effectual Repentance, and sanctify that bitter Cup of Divine Displeasure, that Providence hath put into his Hands ; as also that God would restrain the Violence of Men, that *They may not dare to draw on themselves, and the Kingdom, the Blood of their Sovereign, &c.*

This was done upon secluding the Members from the House of Commons, and while the Tryal was a preparing. They sent also a Letter to the General, Sir Thomas Fairfax, and to the Council of War, according to the Tenor of the said Vindication.

Next for Scotland.

The Commissioners from that Kingdom, at London, enter'd their Protestation against the King's Trial and Murder, a Part whereof is as follows, *viz.*

— We understand that after many Members of the House of Commons have been imprisoned and secluded, and also *without and against* the Consent of the House of Peers, by a single Act of yours alone, Power is given to certain Persons of your own Number of the Army, and some others, to proceed against his Majesty's Person: In order thereunto, he was brought upon *Saturday* last, in the Afternoon, before this new extraordinary Court. Wherefore we do, in the Name of the Parliament of Scotland, declare, &c. that they

A P P E N D I X

they do all unanimously, with one Voice, nor one Member excepted, disclaim the least Knowledge of, or Accession to, the late Proceedings in the Army here against his Majesty; and sincerely profess that it will be a great Grief unto their Hearts, and lie heavy upon their Spirits, if they shall see their trusting of his Majesty's Person to the honourable Houses of the Parliament of England, to be made use of to his Ruin, so far contrary to the declared Intentions of the Kingdom of Scotland, and solemn Professions of the Kingdom of England. And to the End it may be manifest to the World, how much they abominate and detest so horrid a Design against his Majesty's Person; we do in the Name of the Parliament and Kingdom of Scotland, hereby declare their Dissent from the said Proceedings, and the taking away his Majesty's Life; and protest, that as they are altogether free from the same, so they may be free from all Evils, Miseries, Confusions and Calamities, that may follow thereupon to these distracted Kingdoms. January 22. 1648.

The General Assembly of that Church not sitting in time of the King's Trial, did in their next Sessions write to the young King, Charles II. Aug. 6. 1649. in the following Words, viz. — And that as we do from our Hearts abominate and detest that horrid Fact of the Sectaries, against the Life of your Royal Father our late Sovereign; so it is the unfained and earnest Desire of our Souls, that the antient Monarchical Government of these Kingdoms may be establish'd, and flourish in your Majesty's Person, and be continu'd in your Royal Family, &c.

As for Ireland;

The Presbytery of Belfast read in their several Pulpits, a Paper of Feb. 15. 1648. entitul'd, *A necessary Representation*

A P P E N D I X.

sentation of the present Evils and imminent Dangers to Religion, Laws and Liberties, arising from the late and present Practises of the Sectarian Party in England, and their Abettors. In which they say— Again, 'tis more than manifest, that they (*i. e.* Sectaries) seek not the *Vindication*, but *Extirpation* of Laws and Liberties; as appears by their *seizing* upon the *Person* of the King, and at their *Pleasure* removing him from place to place, not only without the *Consent* (if we mistake not) but against a *direct* Ordinance of Parliament: Their violent *surprizing*, *imprisoning*, and *secluding* many of the most worthy Members of the honourable House of Commons, directly against the declared Privilege of Parliament, an Action certainly without a Parallel in any Age: And their Purposes of abolishing all *Parliamentary Power* for the future, and establishing a *Representative*, as they call it, instead thereof.

Neither hath their Fury stopt here: but without all Rule or Example, being but private Men, have proceeded to the *Trial* of the King, against both the Interest and Protestation of the Kingdom of Scotland, and the former publick Declarations of both Kingdoms; and (besides their violent Hast, rejecting any Defences) with cruel Hands they put him to Death: an Act so horrible, as no History Divine or Human, ever had a Precedent of the like.

These and other detestable Insolencies may abundantly convince every unbiass'd Judgment, that the present Practices of the Sectaries and their Abettors, do directly overturn the Laws and Liberties of the Kingdom, root out all lawful and supreme Magistracy (the just Privileges whereof we have sworn to maintain) and introduce a fearful Confusion and lawless Anarchy—

When

APPENDIX

When we seriously consider these Things, we can
not but be sore and amazed at our Guilt and Debauchery
in these unnumberable Treasures, directly subverting our
Covenant, Religion, Law, and Liberties. And we
Watchmen seriously to warn all the Lovers of Truth, and
the well affected to the Covenant; carefully to avoid
all Compliance with, or not bearing Witness against such
horrid Iniquities; lest partaking with them in these
Sins, they be also Partakers with them in their
Plagues.

FINIS